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ABSTRACT

This paper discusses the background of American Indian Studies as an academic discipline and offers a course syllabus that emphasizes cross cultural awareness and understanding of the forces and events that shaped the field of contemporary Indian affairs. The general education course for colleges and universities aims to generate mutual respect between cultures and mutual perception of the benefits of exchange of endogenous and exogenous information between cultures. The course emphasizes the importance of a good sense of history to prevent past errors from becoming future mistakes in pan-tribal affairs and ends with examples of collaborative problem solving and consensual decision making. The 11-week course schedule includes topics such as coercive cultural assimilation, tribal self-government and the Bureau of Indian affairs, tribal termination, tribal self-determination without termination, Indian activism and white backlash, recurrent threat of abrogation/termination legislation, elusive economic self-sufficiency, specific political powers of tribal sovereignty, and role of American Indian women in tribal affairs. Course objectives, organization, procedures, research paper requirements, and textbook selection are discussed. (LFL)

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Contemporary Indian Issues: A Course Syllabus

By Cecil T. Jose

Introduction

Following increases in sources of financial aid and college enrollments in the 60's came the inception of many postsecondary Indian education programs by the early 1970's. The prevailing orientation of these initial programs was toward student supportive services. At some of the higher educational institutions, these programs were staffed by Indian personnel who were "qualified" and did, or in some cases were "permitted" to teach so-called Indian courses. In the latter case, Indian personnel lacking academic credentials were allowed to teach courses having to do with Indian culture, language, or perhaps history. At other institutions, these programs were often compelled to call upon non-Indian faculty from various departments to offer (if they weren't already doing so) "Indian" courses or to introduce Indian subject matter into their "non-Indian" courses.

Often through assistance provided by the academic and supportive services of Native American programs, there was a substantial increase in the number of Indian people with undergraduate, graduate, and professional degrees and credentials during the 1970's. Subsequently, many of these college/university graduates were employed by the same or similar Native American programs that had helped so many of them complete their "formal" education. Serving in administrative, faculty, and counseling positions, they eventually constituted the leading edge of the emergence of Indian Studies as an academic discipline. The somewhat subtle connotation of an Indian education program as sort of a subdiscipline of the well-established academic discipline of education was gradually supplanted by the neologistic idea of Indian Studies as an autonomous academic discipline. Accompanying this emergence was the enhancement of student supportive services and a proliferation of Indian Studies courses in those colleges/universities attended by Amerindian students.

In concerned response to the proliferation of Indian Studies courses, the National Indian Education Association (NIEA), in cooperation with the Navajo Community College, conducted extensive research and workshop consultations with a wide variety of eminent people working in administrative positions, as well as curriculum and instruction or guidance and counseling components of Indian Studies programs. Near the mid-1970's, the outcome of this year-long research and consultation process was the publication of *Contemporary Issues of the American Indian* by NIEA. This publication contained a model course designed for both an academic quarter of instruction and a quarterly sequence of instruction for an academic year. It was intended to serve as a competent and flexible guide for people desiring to develop and improve curriculum and instruction in the contemporary subject matter of the academic discipline of Indian Studies. The following syllabus for a course that has become common to Indian Studies major and minor core requirements is one outgrowth of NIEA's publication.

There are some Indians as well as non-Indians who have not yet accepted the reality that Indian Studies has begun to emerge as an autonomous academic discipline. One ostensible obstacle to this realization is the multidisciplinary content inherent in its knowledge base. This multidisciplinary nature has two significant dimensions. In one dimension, its "exogenous" epistemological base has been developed primarily by non-Indian scholars from various disciplines. They have researched, written about, and/or taught about Indians from a predominantly non-Indian perspective over an extensive period of time. In the other dimension its endogenous epistemological base was aboriginally transmitted through tribal-specific oral traditions. This endogenous knowledge base was/is holistic and by extension, multidisciplinary. However, to some people, the fact that tribal-specific traditions were oral has come to mean that they transmitted only "tacit" theories of knowledge or "implicit" (albeit inferior) ideologies at best. Furthermore, this "mystical" wisdom

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was considered to be unscientific and akin to astrology. Moreover, the oral transmission of such "esoteric" epistemologies meant to some people that it has not withstood the "test of time" like the "classical" bodies of Western knowledge traditionally taught in higher education institutions.

This misperceived lack of a "literary" tradition in Indian Studies has mislead some Indian and non-Indian people to deny the legitimacy of Indian studies as an academic discipline. In addition, the so-called lay-person's misconception of the instructional implementation of Indian Studies curriculum as the "teaching of Indian students to become or be better traditional Indians" further confounds matters. It is the latter misconception that often results in a misunderstanding of the functions of Indian Studies and a failure to appreciate its emergence as an autonomous academic discipline. Consequently, an academic minor or major in Indian Studies is viewed by some people as being of less utility for job placement and therefore too impractical for career opportunities in modern society.

It is the imposition of a "forced" choice between either (a) American society's endogenous knowledge about itself and exogenous knowledge about Indians or (2) tribal-specific endogenous knowledge about their own societies and exogenous knowledge of American society which is the overriding issue that permeates the following course schedule. Actually, this major issue in and of itself would "ideally" be covered in more depth in a prerequisite course like the "Humanities of the Natives of the Americas," such as those courses developed by the Thomas Jefferson Forum of Washington, D. C., or an "Introduction to Indian Studies" course that would introduce one to the academic discipline of Indian Studies and its multidisciplinary topic areas. In the following course schedule, this issue would be introduced at the end of week one or beginning of week two with a discussion of culture and its conceptual relationship to tribal sovereignty. Accordingly, the basic theme of the following course syllabus is that in order for contemporary Indian issues to approach resolution, there must at least be an "equal" exchange of the endogenous and exogenous knowledge among the diverse cultures of a pluralistic American society. Equal exchange does not mean the "transfer" of knowledge from some supposedly superior society to those societies considered to be inferior along the scale of social evolution from primitive to civilized. It does mean the kind of mutual respect and understanding of cultures which would lead to a mutual perception of the reciprocal benefits that would accrue from the politico-economic growth and development of all societies through the give-and-take sharing of information of knowledge. This has been termed the contrapuntal culture of a synergistic society. This is what makes the course such a valuable "general education or university requirement" for colleges/universities. The attempt to promote mutual trust and constructive feedback as opposed to a seemingly endless litany of oppression and victimization is a much more enriching educational experience. This does not imply that one should take a pollyanna or ostrich approach to teaching the course. One must have a good "sense of history" and unfortunately American Indian history is full of various errors of commission and omission. These errors are covered beginning with the end of week two and continuing through weeks eight or nine following and adaptation of Robert L. Bennett's chronological model of the "Rise and Fall of Tribal Sovereignty." A major point of discussion during these weeks would include the importance of a good sense of history to prevent past errors from becoming future mistakes in pan-tribal affairs. Week 10 of the course schedule and the research paper requirement of the course syllabus reflect the outcome of a curriculum research project conducted by the Women's Studies Center at Eastern Washington University. Thus, they are among the optional parts of the syllabus amenable to substitution. For example, week 10 could be used to expand upon week 11. The course ends with a discussion of the possibilities and examples of various attempts at collaborative problem-solving, cooperative organization, and consensual decision-making. Closure should reinforce the perceptual probability of the interactive integration of the endogenous and exogenous knowledge systems of Euro-american and Native Amerindian societies. This self-fulfilling perception will enable all parties with a vested interest in contemporary Indian issues to mutually counteract any absolutistic dichotomies of confrontation which eventually entrench themselves in adversarial plaintiff versus defendant positions. Practical examples would include the Commission on State-Tribal Relations, as well as attempts at possible international remedies in the cultural, political, and socio-economic dimensions of pan-tribal affairs.

Two obvious deletions from the following course syllabus are the designation of a text and a reading assignment list or bibliography. The difficulty of designating a text is directly related to the multidisciplinary nature of contemporary Indian issues. The summary volume of the Final Report of the American Indian Policy Review Commission would be a good but dated text. In lieu of such comprehensive coverage, one would have to select from among the more recent books that usually emphasize particular aspects of the following syllabus and supplement the text with a reserved reading list in the library. These readings would be chosen from a rather extensive bibliography that will be published in a future edition of this journal. (A tentative required text selection might be [1] Pevar, Stephen L., *The Rights of Indians and Tribes*, New York: Bantam Books, 1983; and [2] Deloria, Vine, Jr., & C. Lytle, *The Nations Within*, New York: Pantheon Books, 1984.)

The multidisciplinary nature of the course and the length of the contemporary period combine to limit the depth to which any particular issue is discussed. Similar to the NIEA publication referenced above, this could be dealt with by offering a "History of Federal Indian Policy" course as a prerequisite and a "Tribal Economic Development Problems" course as a follow-up to this course. However, if these types of courses do not fulfill any student requirements for graduation, certain course sequence problems arise. Consequently, the following course syllabus condenses a wide variety of specific issues under weekly headings of general topical issues. Depending on student interests (e.g., fishing rights in some regions and not in others), certain concepts could be given more in-depth treatment over others. Any overlap could be handled by building in "dummy" weeks of concepts which would not actually be discussed during that week(s). This would allow a certain degree of flexibility in the course schedule.

Objectives:

The terminal objective of this course is to improve cross-cultural awareness and understanding of the forces and events that have historically instigated issues in the field of Indian affairs. This objective will be accomplished by providing substantive background knowledge of the various religious, philosophical, educational, health, political, economic, and legal factors which underly the current conditions of conflict and change in the present life-experiences of Native Americans.

The course organization will consist of factual, theoretic, and applied orientations. Accordingly, it will be expected that the instructional implementation of the course will enable the student to:

1) detect and analyze alleged *FACTS* that are empirically relevant to selectively perceived issues in pantribal affairs;
2) formulate and comprehend *CONCEPTS* that abstractly describe meaningful relationships among the specific issues of fact in pantribal affairs;
3) logically conclude and corroborate hypothetical *GENERALIZATIONS* composed of meaningful concepts that express relevant empirical evidence of particular facts, which can explain and predict the relative polarity of viewpoints variously advocated by parties with a vested interest in certain contemporary Indian issues;
4) propose and prove *PRINCIPLES* of Federal Indian Law which are objectively applicable to contemporary issues of law in the field of pantribal affairs;
5) utilize established theories and principles to:
   a) determine falsely assumed hypothetical generalizations about pantribal affairs;
   b) refute misconceptions and misperceptions of Indian peoples, societies, and cultures;

Procedures:

Learning experiences in each of the three instructional orientations of the course will be primarily provided by using lectures and case studies supplemented by reading and research assignments. When circumstances permit or require, there will be periodic use of films, guest speakers, or field trips.

RESEARCH PAPER REQUIREMENTS

A typed research paper examining a contemporary issue pertaining to American Indian women in tribal affairs must conform to the following format. No exceptions will be allowed! Failure to follow the format or instructions will result in ZERO points for the research paper grade.

A) Approval of the instructor is required for both the issue topic selected and the sources of research information to be used in the research. An annotated bibliography will be on reserve in the Library.
B) Deadline dates must be met for outline, bibliography, reading/research progress reports, rough draft, and final copy of

research paper. Deductions from the 5% ASSIGNMENTS grade for the course will be made for failure to meet deadline date(s).

C) Each paper must be at least TEN typed (double-spaced) narrative pages in length depending on the size of student's normal handwriting.

D) AVOID PLAGIARISM!! For example, each paper must include proper footnotes for certain paraphrased passages or direct quotes from research sources of information. Consult instructor and/or any of the standard guides, handbooks, or manuals available in JFK Library regarding plagiarism or footnote and bibliographic formats. Plagiarism will result in zero points for research paper! Also see class handout regarding STUDENT CONDUCT CODE (Chapter 172-120 WAC) concerning EWU policies and procedures pertaining to student plagiarism!

E) The content of each paper must be organized according to CLEARLY LABELED subtitle headings for each section of the paper that directly addresses each of the following criteria for grading:

1) Description of specific *ISSUES*:	25 pts.
2) *Analysis of DIFFERENT/OPPOSING VIEWPOINTS* which are instigating the intransigent issue(s) or causing conflict among the people or groups with a vested interest in the issue(s):	25 pts.
3) Discussion of actual, possible, and/or his will necessarily require additional time, transportation, probable *CONSEQUENCES* or implications effected if the issue(s) is/are not settled:	25 pts.
4) Proposal of a *RATIONALE* recommending resolution of the conflict caused by the issue(s) through explicit examples of either (a) opportunities for collaborative problem-solving or (b) consensual decision-making:	25 pts.
5) MAXIMUM POINTS for PAPER	100 pts.

OTHER OPTIONS: At the discretion of the instructor, one alternative approach and one additional activity to fulfilling the above research requirement are available.

(1) EXPERIENTIAL LAB — In lieu of the above research paper, students may choose a service-learning experience. Those selecting this option must choose a community agency that directly or indirectly serves American Indian women. Such students may (a) be employed by, (b) volunteer to serve in, or (c) arrange to be a participant observer with a selected agency. To and other resources above normal course expectations. Therefore, student access to these will be taken into account by the instructor in considering this alternative approach on a case by case basis. Grading requirements will include but not be limited to a learning contract and a daily log of student activities. Interested students must request this option NO LATER THAN THE END OF THE SECOND WEEK OF THE QUARTER. Otherwise, the instructor will assume all students have decided to do a research paper.

(2) ORAL REPORT — For extra credit, students may give an oral presentation to the class summarizing the above four criteria of their respective research paper or their service-learning experience. The instructor must be informed well in advance of a student's desire to select this additional activity.

Evaluations: Competencies in each of the five instructional objectives will be demonstrated by appraised performance in announced weekly quizzes, two examinations, and one individual research paper. It is expected that the research paper will (1) critique current publications in the field of Indian affairs on a specific topic that is related to issues impacting American Indian women, (2) compare and contrast differing viewpoints on the basic issues involved, (3) suggest and describe previously attempted or potentially innovative strategies for creative conflict resolution, and (4) propose rationales for justifying suggested solutions or alternative approaches to improving cross-cultural communication as it pertains to the basic issue of study.

Final grades for the course will be determined according to the following breakdowns:

Attendance	5%
Assignments	5%
Quizzes	15%
Research Paper	20%
Midterm Exam	25%
Final Exam	30%
Total	100%

A 4.0 = 99-100	A- 3.7 = 94
3.9 = 97-98	3.6 = 93
3.8 = 95-96	3.5 = 92
	3.4 = 90-91

B+ 3.3 = 89	B 3.0 = 84
3.2 = 87-88	2.9 = 82-83
3.1 = 85-86	2.8 = 80-81
B- 2.7 = 79	C+ 2.3 = 75
2.6 = 78	2.2 = 74
2.5 = 77	2.1 = 73
2.4 = 76	
C 2.0 = 72	C- 1.7 = 69
1.9 = 71	1.6 = 68
1.8 = 70	1.5 = 67
	1.4 = 66
D+ 1.3 = 65	D 1.0 = 59-60
1.2 = 63-64	0.9 = 57-58
1.1 = 61-62	0.8 = 55-56
D- 0.7 = 50-54	F 0.0 = 0-49

COURSE SCHEDULE

Week 1: THEORETICAL CONTEXT for EVALUATION of ISSUES

Public Perceptions of Indian Issues
Issues of Fact & Issues of Law
"Borderline" History & the Litigation of Indian Issues
Decision-Making Methods for Resolution of Issues

Week 2: COERCIVE CULTURAL ASSIMILATION

The Geographic Base for Tribal Ethnic Identity
Cultural Concepts of Tribe, Doctrines of Discovery, & Manifest Destiny
Indian Treaties, Allotment & the Heirship Land Problem
Reformers in Conflict & Indian Citizenship

Week 3: TRIBAL SELF-GOVERNMENT & the BIA

Reports & Studies in Indian Affairs (1920-1946)
The Indian Reorganization Act of 1934
The Indian New Deal & the Bureau of Indian Affairs
The Indian Claims/Hoover Commissions

Week 4: TRIBAL TERMINATION (HCR 108)

Catch-22 Criteria & Tribal "Readiness" Categories
The BIA Relocation Program
The Klamath & Menominee Terminations
Public Law 280 — Civil & Criminal Jurisdictional Maze

Week 5: TRIBAL SELF-DETERMINATION without TERMINATION

Preparation for Tribal Termination through Education
Organizations, Studies, & Legislation for Indian Affairs (1953-75)
Public Law 93-638, S. 2560, & Public Law 95-224
The Small Print — Trust Responsibility & Resources

Week 6: INDIAN ACTIVISM & the WHITE BACKLASH

Pan-Indian Social Action: Strategy & Tactics
The Fishing Rights Controversy
Backlash Organizations & the U.S. Courts
White Supremacy — Aryan Nations & the White Patriot Party

Week 7: The RECURRENT THREAT of ABROGATION/TERMINATION LEGISLATION

The Trust Relationship Doctrine & Plenary Power of Congress
The Termination Bills of 1977
The Sagebrush Rebellion & Off-Reservation Rights
Washington State Initiative 456 — Just the Beginning?

Week 8: ELUSIVE ECONOMIC SELF-SUFFICIENCY

Conversion of Theoretical Sovereignty to General Purpose Tribal Government
Discontinuous Legislative Mandates & Inconsistent Administrative Initiatives
Institutional Imperialism & Corporate Colonialism
The Red Pawn in the White Political Machine

Week 9: SPECIFIC POLITICAL POWERS of TRIBAL SOVEREIGNTY

Hunting, Fishing, Trapping, & Gathering Rights
Air Pollution, Treegonomics, Water & Mineral Rights
Socio-Cultural & Environmental Impact Statements
Taxation, Law & Order

Week 10: The ROLE of AMERICAN INDIAN WOMEN in TRIBAL AFFAIRS

Indian Women as Spiritual Leaders
Indian Women as Political Leaders
Modern Indian Women's Voluntary Organizational Associations
American Indian Women & the Non-Indian Feminist Movement

Week 11 COLLABORATIVE PROBLEM-SOLVING & CONSENSUAL DECISION-MAKING

Synectic Integration of Subfederal Governments & Nonfederal Lobbyists
The Institutionalization of Tribal Consultation & Consent
Tribal-State Agreements
International Law & Remedies
Bibliography to be published in the Fall, 1986 Issue of *Wicazo Sa Review*